PROPHET MUHAMMAD'S MERCY

An Authentic Study

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The introduction

In the Name of Allah the beneficent, the Merciful

All the praise is due to Allah, the Lord of the Worlds. Most Compassionate, Most Merciful, and May Allah peace & blessing be upon our prophet, who was sent as a mercy to the worlds, our Prophet Muhammad bin Abdullah, and on his family, his companions, and followers with welfare and charity until the Judgment Day;

As for after:

Is the prophet Muhammad “PBUH” a merciful man?

Does this mercy of the prophet relate to the Religion of Islam?

If the prophet Muhammad ”PBUH” is a Merciful Man, as Muslims say:-

What are the power and deep effect of his mercy on his spirit and character?

Is this feature of mercy realistic or it is pretentious and conciliatory (Machiavellian)?

Is it strong and steady into his character or unsteady, weak and temporary?

Is it a reason for the success or weakness of the Prophet’s call?

Because of this, this paper shall focus on this topic and will answer these inquiries, to identify a scientific hypothesis that says:

Mercy is an innate feature and a key component of the Messenger personality, and that the Messenger “PBUH” attained human perfection in having this mercy feature.

The paper achieves some of the other goals, including:

- To know about the innate nature of mercy, its essence, authentication, and perfection in the personality of the Messenger of Allah ”PBUH”, how he figures-out his virtues over the others - especially those who have been proud by some people of the religions and sects - as well as his human perfection. As the people differ in the characterization of morals’ prophet between independent and proliferating – this is clear and apparent, however, the differentiation and distinction are in the power of adoption of this feature and its effect in the man's steadfastness in respect of his principles and his commitment of his morals in all cases and circumstances.
- Let’s start clarification and declaration of the prophet’s mercy, in its essence, and its depth in the composition of his personal and his Devine Message, in its capability and inclusion of more and greater meanings of the kind and softness[(1)]. in its

[1]((He, “PBUH”, what the instructions and limits of his divine message include, and the efforts of struggle which requires, is all mercy, as it will be explained in the First chapter.

importance for his work and its positive impact on him and his surroundings.

What is based on that motivation to imitate him and seek the guidance of him, before that: to increase the faith of him and deepen the love of him.

I ask Allah the Most Generous to guide us

Forward the good deeds and the saying.

Preface: Meaning of the Mercy

The Scholars of the Arabic Lexicons identify the meaning of the Mercy as follows:

Ibn Faris said: (to Compassionate): the Arabic letters; (ر. ح. م) corresponding to [R, H, M,], compose one root which refers to the Mercy, Compassion, tenderness, and kindness[1].

Ibn Manzur said: Mercy means tenderness and compassion, and mercy is same him, and he has mercy and mercy upon him, the mercy of the people: means they have the mercy among of them and on one another, the mercy means as well, forgiveness.[2]

Ibn Sidh told: the root of the mercy is grace.... Al-Zajjaj said: Fact of the mercy means: providing and supplying who are in need.[3]

Al-Ragheb Al-Asbahani said: the mercy means a kind of doing charity for another; it may be used in some cases as abstract tenderness, and another in charity without compassion.[4]

As the definitions say: Mercy means the will to convey the goodness.[5]

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[1]((Lexicon of Maqayis Allughah, Ibn Faris, 2/498
[2]((Lexicon of Lisan Al-Arab: Root of Mercy 2/230
[3]((Al-Mmukhasas, Ibn-Sidh 5/225
[4]((Al-Mufradat Fi Gharib Al-Quran P. 191
[5]() Al-Tarifat – Gerjani 1/146

“Mercy, One of the moral principles and its main bases was the Mercy feature and this has many ethical branches, the religious Scholar “Sheikh” Abdul Rahman Al-Midani says;

Among these numerous branches of the Mercy features; to honor and respect the parents, to keep on the kinship relationship, to honor the orphan, to be kind towards the poor, the sick, servants and poor families, the sick, the infirm, and those with calamities. It includes also; the sympathy among the brotherhood, relatives, companions, the neighbors, and the sons of Muslims in general, among of this as well, the good intercession, the soft behavior towards the people, pardon and forgiveness of offender, including consulting the relevant individuals,

And who are in-charge as well as the responsible head, and guardian of the people, and to get the advice of who have mercy in their hearts and souls as they are affected painfully, because of the neglect.

Sheikh Abd al-Rahman believes that it is difficult to determine accurately the exact meaning of mercy. Because the Mercy is the same kind of emotions, reactions, tenderness, but it may be realized and known by its indicators and what be understood, not by its tangible facts.

The mercy has levels and ranks, they are varied. It may make who offers the mercy for the other will have likely the same feeling of whom for he offered in kind and magnitude.[1]

[1]((Islamic Ethics and their Principals Abdel-Rahman habnka al-medaany 6-5/2

First subject;

Nature of the Prophet’s Message and his Mission “PBUH”

The First Chapter; Nature of the Prophet's Message and his Mission "PBUH"

Allah (SWT) has sent His messenger Muhammed "PBUH" as blessing and mercy, for all the worlds, so he in himself is blessing and mercy, his spiritual divine law "Shariah" and a well-defined way is mercy, his call of truth is mercy, Allah (SWT) says; "And We did not send you (O Muhammad!) But a blessing and mercy for all worlds"

Sheikh Muhammad Al-Taher Bin Ashour says - May Allah have mercy on him – "This verse includes a comprehensive description of Muhammad's (PBUH) mission, its advantage over the other laws "Shari'a" as an appropriate advantage in its generalization and permanence, it is the mercy to the entire worlds ... it has been formulated in the highest elaborate order; as this verse, in briefly words, included praises of the Messenger, "PBUH", and all the due praises to the Almighty Allah "SWT", who sent him, and praise his message as the clarification of Allah's mercy for all people, and as mercy, as well as for the praise is for prophet's message which was which is an appearance of Almighty Allah's mercy for the whole worlds, and it was as well, the mercy of Almighty Allah's for His creation.

The detail of this appears in two ways: First, His pure soul “PBUH” is fully permeated by the mercy feature. Second, his spiritual divine law “Shariah” wholly, contained competition of the mercy feature.

The first aspect... The Prophet “PBUH” has been created on the mercy feature in all cases of his dealings with the others, to be convenient for his Nobile spirit “PBUH” and revelation of his spiritual divine law “Shari’a” which he receives as a mercy as well. So when he receives the spiritual divine law, he will have passed away; to find what is revealed to him is appropriate to his desire and his ethics... For the same, the almighty Allah “SWT” has assigned the prophet Muhammad “PBUH” in this chapter “Surah”, describing him “PBUH” of mercy, and did not describe any other one of his prophets with the same, in the entire Qur’an.

The second aspect of his being mercy for the entire worlds: it is the characteristics of the prophet’s spiritual divine law “Shari’a”. And it's composing of the general mercy for all of the creatures; it can be noticed by saying of the Almighty Allah; “Mercy” relates to Allah’s saying: “for the worlds”[(1)].

The Messenger “PBUH” confirms this mercy in several standpoints, some of which are as follows:-

Abu Huraira reported it was said to Allah's Messenger “PBUH”:

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[1]((Al-Tahrir wa Al-Tawnier 17/121-122.

“Invoke curse upon the polytheists, whereupon he said: I have not been sent as the invoker of a curse, but I have been sent as a mercy."[1]

And when the Almighty Allah revealed to him “PBUH” to grant his wives the option, through the Almighty Allah’s saying: “O Prophet! Say to your wives, if you desire the present life and its beautiful things of adornment, come then, I will provide for you worldly provisions and allow you to depart handsomely, a departing in kindliness. {28} But if you choose (the goodwill of) Allah and (of) this Messenger and (in this way prefer) the Abode of the Hereafter, then truly Allah has prepared a great reward for the doers of good among you.' {29} Al-Ahzab”, the prophet “PBUH” then, has spoken at first, to Aisha “MABH”, saying: (I want to propound something to you, 'A'isha, but wish no hasty reply before you consult your parents. She said: Messenger of Allah, what is that? He (the Holy Prophet) recited to her the verse, whereupon she said: Is it about you that I should consult my parents, Messenger of Allah? Nay, I choose Allah, His Messenger, and the Last Abode; but I ask you not to tell any of your wives what I have said He replied: Not one of them will ask me without my informing her. Allah did not send me to be harsh,

[1]((Sahih Muslim: Book of righteousness, kinship relations, and etiquette, Chapter of the prohibition of cursing animals and the others.

or cause harm, but He has sent me to teach and make things easy)[1].

For achievement and completion of this mercy and its completion; the Almighty Allah (SWT) made His Messenger ”PBUH”, soft, compassionate, and merciful, “He granted his messenger and us these advantages and preferences, which are the reason of his success, his acceptance and gathering around him, so He “SWT”, said: “Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard-hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust. “Al-Imran: 159”. As He “SWT” said; Certainly an Apostle has come to you from among yourselves; grievous to him is your falling into distress, excessively solicitous respecting you; to the believers (he is) compassionate, “Al-Tawba: 128”

Al-Hassan Al-Basry -may Allah have mercy on him-: (Thus, it is due to mercy from Allah that you deal with them gently) : said; “this ethics of the Prophet Muhammad and Allah’s description of him by Allah”[2].

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[1]((Sahih Muslim: Book of Divorce, Chapter of his Wife’s Consultation is not a divorce except for the intention, H. 1478-2/1103

[2]((Explanation of the Holy Quran, Ibn Abi Hatim, 2/800

Imam Al-Rabea 'bin Khothaim - may Allah have mercy on him - said: and had you been rough, hard-hearted, they would certainly have dispersed from around you; “That is, Allah has purified him of rudeness and ruggedness and made him compassionate, close, kindhearted with the believers”[(1)].

Sheikh Muhammad Al-Tahir Bin Ashour - may Allah have mercy on him – said: the meaning of the going-forward into the phrase deal with them gently indicates that this is a description that was determined and recognized into his ethics and creation and that his instinct nature had of this by the mercy of Allah, and he “PBUH” has been created as same of that, Allah best knows where He places His message, “Al-An'am 124”.

The ethics of the Messenger goes along with the achievement of sending the Almighty Allah of him “PBUH”, as being the Messenger comes with a spiritual divine law “Sharia” to report and tell the people by the Almighty Allah, so the reporting is persistent, not disobeying/defying, and it is not affected by the ethics of the Messenger. He is also commanded of dealing with his nation by the spiritual divine law “Sharia”, and to be implemented into and by them, the deed that has a strong appropriation of the Prophet’s ethics with his nation features; So that, his ethics accommodates the proper and required means to let his nation on the successful, spiritual divine law “Sharia”, to

[1]((Explanation of the Holy Quran, Ibn Abi Hatim, 2/801

attain with them to the wish of the Almighty Allah for them. The prophet Muhammad, “PBUH”, was sent in nature of the mercy, his softness was a mercy of the Almighty Allah for the nation in implementing His spiritual divine law “Sharia” without indulgence, and in kindness and assistance for attaining[1].

As for the second verse: Ibn Kathir - may Allah have mercy on him – the Almighty Allah’s saying: “grievous to him is your falling into distress”, that any hard or falling into distress by his nation, is grievous to the prophet, as his spiritual divine law “Sharia”, is so easy and completely perfect, for who has been the Almighty Allah made easy for them. [excessively solicitous respecting you; to the believers] i.e. on your guidance, and the worldly and reaching the eschatological benefit for you[2].

Sheikh Abdurrahman Al-Saadi - may Allah have mercy on him - says: (the Almighty Allah be grateful for His believer servants by sending them an illiterate prophet from

themselves, He “PBUH”, is the ultimate in advice for them, and be the pursuit of their interests... 'He “PBUH” asks the welfare and goodness for you, he exerts his best efforts to reach you. He is keen to forward you to the faith, did not accept the bad and the evil for you. He does his best to keep you away from that. “to

[1]((Al-Tahrir and Tawnier 3/265
[2]((Explanation of the Holy Quran, Ibn Kathir

the believers (he is) compassionate,": i.e., in great compassion and mercy of them, more merciful to them than their parents[1].

He, "PBUH", the most compassion and has mercy on us than ourselves, he has given a realistic and witnessed example of that. He "PBUH" says as Narrated by Abu Huraira:

I heard Allah's Messenger "PBUH" saying, "My example and the example of the people is that of a man who made a fire, and when it lighted what was around it, Moths and other insects started falling into the fire. The man tried (his best) to prevent them, (from falling into the fire) but they overpowered him and rushed into the fire. The Prophet "PBUH" added: Now, similarly, I take hold of the knots at your waist (belts) to prevent you from falling into the Fire, but you insist on falling into it(2) " Agreed upon. This is an example for endeavors of our Prophet, "PBUH", in our protection, salvation, and eagerness to let us away from the perils that we face as a result of our ignorance, and predominance of our desires(3).

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[1]() Tayseer al-Karim al-Rahman in the interpretation of the words of Manan: p. 356, and Ibn al-Atheer said in the end: "(Compassionate)... in the names of God Almighty [the Compassionate] He is the Most Merciful to His servants, who is kind to them. Compassion is thinner than mercy, and hardly falls into hatred, and mercy may fall into hatred for good", (2/444).

[2]((Al-Bukhari: "Book of Al-Reqaq"/ chapter on ending sins, (H 6483 - Fatah 11/316), Sahih Muslim: Book of the virtues/ chapter; his compassion, "PBUH" towards his ummah, and his exaggeration in warning them of what harm them. H 2284 – 4/1789, Catching hold of your waists ties (the Plural of the word waist tie, as it is the waist tie.

The hadith has as well, the mercy and compassion of the Prophet, “PBUH” and the keenness the nation's survival[1]. as it presents his great advice and compassion “PBUH”, the Almighty Allah made him more worthy of the believers than themselves, so He said: The Prophet has a better claim on the believers than (that) they even have on themselves.

“Al-Ahzab: 6”, and that is because of the advice, compassion given to them. He “PBUH” is the most merciful among the whole creation and the most compassionate of them, so the Messenger of Allah is the greatest blessing on them.

This is what has been noticed, lived, and witnessed by the Companions of the prophet - may Allah be pleased. Ibn Al-Munkadir heard Umaimah bin Ruqaiqah saying: "I pledged to the Messenger of Allah “PBUH” along with some women. He said to us: 'In as much as you are able and capable.' I said: 'Allah and His Messenger are more merciful to us than we are to ourselves,' then I said: 'O Messenger of Allah take the pledge from us.'" - Sufyan (one of the narrators) said: meaning: 'shake (hands) on it with us' - "so the Messenger of Allah “PBUH” said:

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[3]((Al Qurtobi, Al-Mufham, (6/78) Al - zmkhshary said: "I have compassion and pity for him: mercy, tenderness, fear of the loathing of the hated, with admonition." Al gragheb Al- Asfhany: Compassion is relentless in mercy. Vocabulary in the Ghraib Qur 'an: Article: (robint) P 133.

[1]() Ibn Saadi, Explanation of the Noble Qur'an, p. 659

'My statement to one hundred women is like my statement to one[(2)].

[2]() Al-Tirmidhi narrated it, Book of the Bibliographies, Chapter of the woman Allegiance, H 1579 – 4/15, he said good and authentic “Hassan Sahih”, Al-Nasa’I, Book of the Allegiance/ Chapter of the Woman Allegiance, H4181– 7/149, and the wording by him.

Second subject:

The commitment of the Prophet “PBUH”, of the mercy feature, in all of his standpoints

Second Chapter: The Commitment of the Prophet "PBUH", of the mercy feature, in all of his standpoints

Among of the best evidence that the Messenger of Allah "PBUH", has been created on the mercy, and that the mercy is his ethics, as it has been said by Al-Hasan Al-Basry[1] - may Allah have mercy on him -, his commitment and accompaniment of this ethics in all of his conditions and during all of his standpoints pf the severity, prosperity, strength and weakness, contentment and anger, health and disease, and with everyone: the strong in prior of the weak, the young before the elder, the acceptors, and opponents.

The indications of the mercy ethics are a lot and numerous in all of his standpoints and commitment "PBUH", some of them are as follows: -

1. In a greatest condition and position; which combine the majesty, horror, desire, and fright; The position of standing in front your Lord, the Master of Glory and Honor to impose the justice among the creatures, in a position which the minds and hearts are amazed; each soul shall look forward to its deliverance: The Messenger, "PBUH", tells about that day as follows:-

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[1]((As above Mentioned P. 11

Allah would gather in one plain the earlier and the later (of the human race) on the Day of Resurrection. Then the voice of the proclaimer would be heard by all of them and the eyesight would penetrate through all of them and the sun would come near. People would then experience a degree of anguish, anxiety and agony which they shall not be able to bear and they shall not be able to stand. Some people would say to the others: Don you see in which trouble you are? Don't you see what (misfortune) has overtaken you? Why don't you find one who should intercede for you with your Lord? Some people would say to the others: Go to Adam. And they would go to Adam and say: O Adam, thou art the father of mankind. Allah created you by His own Hand and breathed in you of His spirit and ordered the angels to prostrate before thee. Intercede for us with the Lord Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? Adam would say: Verily, my Lord is angry, to an extent to which He had never been angry before nor would He be angry afterward. Verily, He forbade me (to go near) that tree and I disobeyed Him. I am concerned with my own self. Go to someone else; go to Noah…[(1)]

They would come to Noah and would say: O Noah, thou art the first of the Messengers (sent) on the earth (after Adam), and Allah named you as a" Grateful Servant," intercede for us with the Lord. Don't you see in what (trouble) we are? Don't you see

[1]((Thus -also- Ulu al-ʿAzm "The messengers Abraham, Moses, and Jesus – “PBUT” of the perseverance and strong will apologize.

what (misfortune) has overtaken us? He would say: Verily, my Lord is angry today as He had never been angry before, and would never be angry afterwards. There had emanated a curse from me with which I cursed my people. I am concerned with only myself, I am concerned only with myself; you better go to Ibrahim (peace be upon him). They would go to Ibrahim and say: Thou art the apostle of Allah and His Friend amongst the inhabitants of the earth; intercede for us with the Lord. Don't you see in which (trouble) we are? Don't you see what (misfortune) has overtaken us? Ibrahim would say to them: Verily, my Lord is today angry as He had never been angry before and would never be angry afterwards. And (Ibrahim) would mention his lies (and then say): I am concerned only with myself; I am concerned only with myself. You better go to someone else: go to Moses. They would come to Moses (peace be upon him) and say: O Moses, thou art Allah's messenger, Allah blessed you with His divine message and His conversation amongst people. Intercede for us with the Lord. Don't you see in what (trouble) we are? Don't you see what (misfortune) has overtaken us? Moses (peace be upon him) would say to them: Verily. My Lord is angry as He had never been angry before and would never be angry afterwards. I, in fact, killed a person whom I had not been ordered to kill. I am concerned with myself, I am concerned with myself. You better go to Jesus (peace be upon him). They would come to Jesus and would say:

O Jesus, thou art the messenger of Allah and thou conversed with people in the cradle, (thou art) His Word which sent down upon Mary. And (thou art) the Spirit from Him; so intercede for us with the Lord. Don't you see (the trouble) in which we are? Don't you see (the misfortune) that has overtaken us? Jesus (peace be upon him) would say: Verily, my Lord is angry today as He had never been angry before or would ever be angry afterwards. He mentioned no sin of his. (He simply said) I am concerned with myself, I am concerned with myself; you go to someone else: better go to Muhammad “PBUH”.

And they would come up and say: O Mahammad, thou art the messenger of Allah and the last of the apostles. Allah has pardoned you all the previous and later sins. Intercede for us with the Lord; don't you see in which (trouble) we are? Don't you see what (misfortune) has overtaken us? I shall then set off and come below the Throne and fall down prostrate before my Lord; then Allah would reveal to me and inspire me with some of His Praises and Glorifications which He had not revealed to anyone before me. He would then say: Muhammad, raise the head; ask and it would be granted; intercede and intercession would be accepted I would then raise my head and say: O my Lord, my people, my people[1]. It would be said: O Muhammad,

[1]((Bukhari: Book of AHadith of the Prophets, Chapter; The offspring of those who we bore with Noah, H 4712 – 6/84 Muslim: Book of Faith / B the inhabitants of Jannah will be the lowest in rank, (H194 – 1/184 and the

bring in by the right gate of Paradise those of your people who would have no account to render. They would share with the people some other door besides this door. The Prophet then said: By Him in Whose Hand is the life of Muhammad, verify the distance between two door leaves of the Paradise is as great as between Mecca and Hajar, or as between Mecca and Busra.
[Al-Bukhari and Muslim]

The scholar Muhammad ibn Khafif Al-Farsi said: Look, did The Almighty Allah, describe any one of his servants with this description of compassion and mercy by with which he described his beloved Muhammad “PBUH”?! You do you not see him in the Resurrection day - if people concern of themselves - how he forbids himself and says: (My Ummah, my Ummah) He asks the mercy for them and says: I have submitted myself to You, so do what you want with me, and do not return me with anything in my intercession for Your servants[1].

2.In another case, similar to the previous case, in the last moments of the prophet’s life “PBUH”, we find that one of the most important things that preoccupy Allah and acquires his attention. The weak class, regarding them he was afraid of the injustice, delinquency and the loss of their rights, on the authority of Ali - may Allah be blessed him - he said:

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wording for him.

[1]((Shoab al-Iman, by Imam al-Bayhaqi, 2/163

The last words which the Messenger of Allah “PBUH” spoke were: Prayer, prayer; fear Allah about those whom your right hands possess[1].

3. In another situation; We notice the strength of his mercy and compassion, and how it will be in this situation; Safiya daughter of Huyai (May Allah be pleased with her), the Mother of the Believers, said:

I came to visit the Prophet “PBUH” while he was in the state of I'tikaf [(seclusion) in the mosque during the last ten days of Ramadan]. After having talked to him, I got up to return. The Prophet “PBUH” also got up with me and accompanied me a part of the way.

At that moment two Ansari men passed by. When they saw him they quickened their pace. The Prophet “PBUH” said to them, "Do not hurry. She is Safiya, daughter of Huyai, my wife."

They said: "Subhan Allah (Allah is free from imperfection)!

O Messenger of Allah! (You are far away from any suspicion)."

The Messenger of Allah “PBUH” said, "Satan circulates in a person like blood (in the bloodstreams). I apprehended lest

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[1]((Al-Bukhari, Al-Adab AlMufrad, “Singular literature”, Chapter, Husn Al-Malaka, (H158, P. 67), Abu Dawud: Book, Al-Adab “Literature”, Chapter-Fi Hak Al-Mamlouk, “In the right of the Owned”, H 5156, 2/176, Ibn Majah: Book, Al-Wasaya “The bequests”, Chapter Did the Messenger “PBUH” wrote a bequest, 2698, 2/901 and look at: Fath Al-Bari, 5/362.

Satan should drop some evil thoughts in your minds"[1] Agreed upon.

It is his very Kind and Compassionate on his Ummah, he is ardently desirous of your (welfare) and (he is) very loving and merciful to the believers. And his feared if they thought about him and they would perish"- Judge Ayedh said[2].

4. In an event that had many calamities, relates his honorable person, "PBUH", and his Ummah, where a number of the Muslims' leaders were killed in the Battle of Muta, his love Zaid bin Hertha, his cousin Ja'afar bin Abi Talib and his poet Abdullah Ibn Rawaha, may Allah be pleased with them, were martyred. Despite all of these fairest calamities, and his preoccupation with and their effects; his heart "PBUH" filled with mercy and compassion, so he did not forget consideration of their situations and the people, Narrated Abdullah ibn Ja'afar: The Messenger of Allah"

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[1]((Al-Bukhari, Book, Seclusion, "i'tikaf", Chapter, Does Al-Muatakif go out from the Mosque? H 2035 4/278, Sahih Muslim, Book, Al-Salam "Peace" Chapter, A statement that it is desirable for someone who has been noticed alone with a woman to be his wife H. 2175- 4/1712

[2]((The completion of Instructor, Explanation of Sahih Muslim, by Judge Iyadh,

PBUH” said: Prepare food for the family of Ja’afar for there came upon them an incident which has engaged them or (they had what engaged them)[3].

5. As the Prophet “PBUH”, was acclaimed for compassion Even before the mission, in hadith of the beginning of the revelation;

When Allah's Messenger “PBUH” returned with the Inspiration and with his heart beating severely, then he went to Khadija bent Khuwailid - may Allah be pleased her - and said: "Wrap me, Wrap me!, she wrapped him

They covered him till his fear was over and after that, he told her everything that had happened and said, "I fear that something may happen to me." Khadija replied, "Never! By Allah, Allah will never disgrace you. You keep good relations with your kith and kin, help the poor and the destitute, serve your guests generously, and assist the deserving calamity-afflicted ones"[2].Khadija - may Allah be pleased with her - then

[3]((Abu Dawood: Book, funerals, Chapter, Cooking food for family of who passed away, (H 3132 / 2- 212), Al-Tirmidhi Book, Al-funerals, Chapter, food is made for the family of the deceased, and he said: Hasan - authentic hadith, Ibn Majah: Like funerals, what came in food is made For the family of the deceased, (H 139), and its pronunciation 1610 -1/514

[2]((Al-Bukhari: The beginning of the revelation / b How was the beginning of the revelation. (H3-1/22) Muslim: As faith / b beginning of revelation, (H 252 / 1-139)

accompanied him to her - reminds him of his good deeds, good qualities, and his benevolence, that indicate his great mercy; calm his heart; as the rewards depend on the kind of deed.

6. His uncle Abu Talib confirms this, in his famous poetic verses: And a white (person) (i.e. the Prophet ”PBUH”) who is requested to pray for rain and who takes care of the orphans and is the guardian of widows "[(1)].

In light of the above:

The mercy of the Prophet, “PBUH”, is an innate act of his nature. This is apparent in his deeds and conditions, “PBUH” with everybody; It is noticed and seen by everyone who sits or interacts with him, “PBUH”[(2)].

This is Malik bin Al-Huairth - may Allah be pleased him – who has come and a group of his peers, They were young and guests; they sat for a short time, we could notice that what caught Malik’s attention and noticed In this short period – was the mercy of the Prophet, “PBUH”, he narrated:

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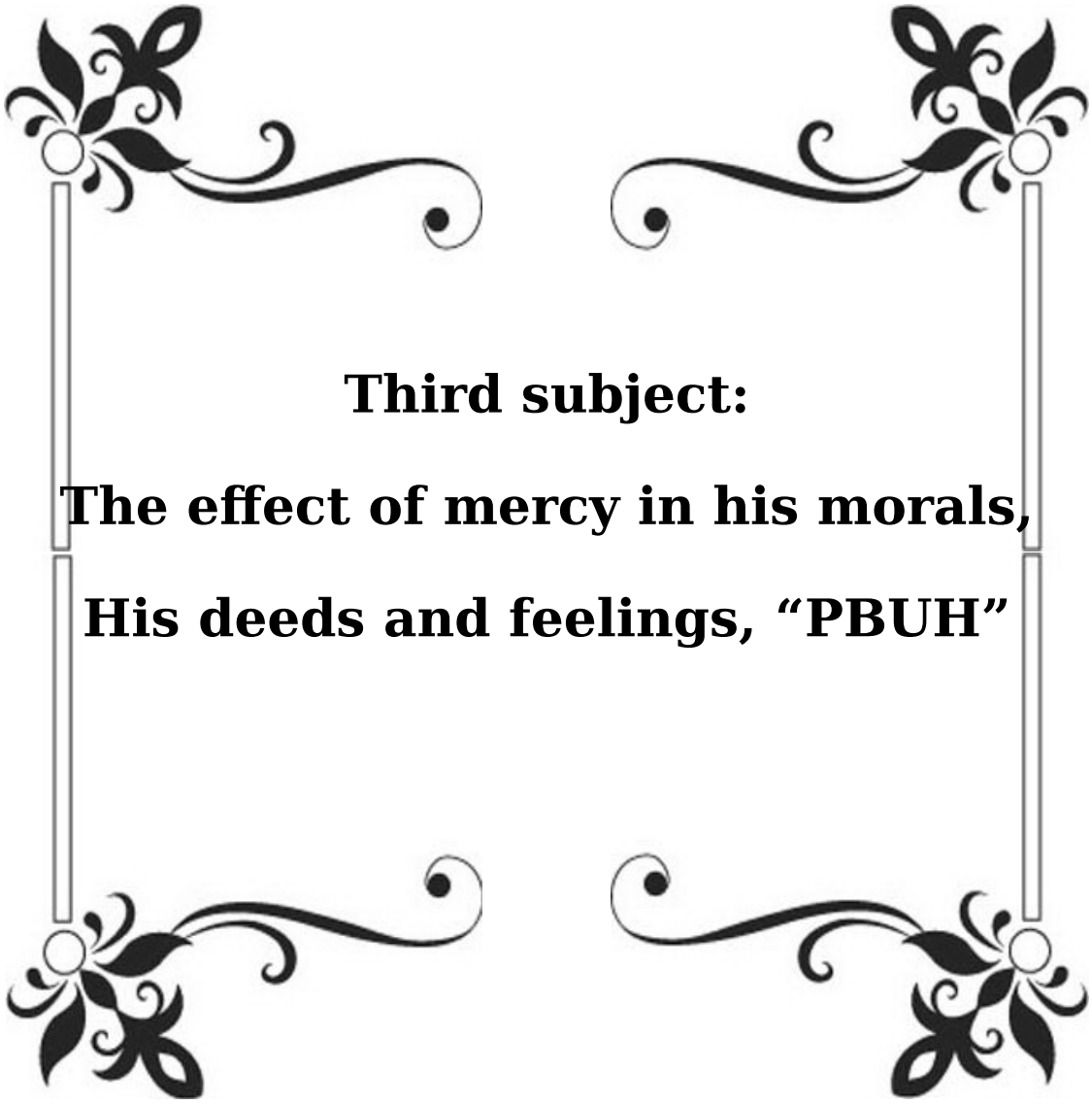
[1]((Al-Bukhari, Invocation for Rain / Chapter, Asking the people of Al-Imam of the Rain-invoking prayer if they despair, H1008 - 2/494, Ibn-Al-Athir said in Al-Nehaya, “The-End”, Al-Themal means, Seek & Resort, he said it is the graft in case of the tightness, 1/643, and he said it sustains the widows from the losing, poverty and the needy 1/643 –3/489

[2]((Rather, it feels and interacts with by who read his honorable biography

We came to the Prophet “PBUH” and we were (a few) young men of approximately equal age and stayed with him for twenty nights. Then he thought that we were anxious for our families, and he asked us whom we had left behind to look after our families, and we told him. He was kindhearted and merciful, so he said, "Return to your families and teach them (religious knowledge) and order them (to do good deeds) and offer your prayers in the way you saw me offering my prayers, and when the stated time for the prayer becomes due,

Then one of you should pronounce its call (i.e. Adhan), and the eldest of you should lead you in prayer[(1)].

[1]((Al-Bukhari: Book, The-Call, “Adhaan” for the Passenger if he is in the group, H 631 - 1/128, Muslim book, Mosques, Chapter of who deserves to be Imam, H 674 - 1-465) the wording is for him.



Third subject:

The effect of mercy in his morals,

His deeds and feelings, “PBUH”

Third Chapter; The effect of mercy in his morals, his deeds and feelings, “PBUH”

First: Its effect in his morals, “PBUH”:

Mercy has a close relation to a number of his ethics, this is cleared through the definitions and the motives. The mercy includes and contains as well, meanings of tenderness, kindness, forgiveness, and benevolence. They are important factors in various morals, when we realize the Biography of the Prophet “PBUH”, we will see that ethic of the mercy is rooted in deep of his dignified soul “PBUH”, he affected positively the other ethics, some examples are as follows;

1-The patience:

“The reasons of the patience that invoke to the self-control are ten reasons: One of them is: “Imam Al-Mawardi said: “The mercy is for the ignorant ..., it was said in the book, Strewn of the Wisdom: Whoever affirms the patience he should be patient with the ignorant(1).

This reason is the most obvious in many of the patient situations in the Biography of the Messenger “PBUH”, and examples of that are as follows:

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[1]((Literature of the life and Religion, by Imam Al-Mawardi, p. 211

Anas (May Allah be pleased with him) reported: I was walking with Messenger of Allah “PBUH” who was wearing a Najrani cloak with a very thick border when a bedouin happened to meet him. He took hold of the side of his cloak and drew it violently. I noticed that the violence of the jerk had bruised the neck of Messenger of Allah “PBUH”. The bedouin said: "O Muhammad! Give me out of Allah's wealth that you possess." Messenger of Allah “PBUH” turned to him and smiled and directed that he should be given something.[1] [Al-Bukhari and Muslim].

2-The forbearance:

Anas bin Malik reported: While we were in the mosque with Allah's Messenger “PBUH”, a desert Arab came and stood up and began to urinate in the mosque. The Companions of Allah's Messenger “PBUH” said: Stop, stop, but the Messenger of Allah “PBUH” said: Don't interrupt him; leave him alone. They left him alone, and when he finished urinating, Allah's Messenger “PBUH” called him and said to him: These mosques are not the places meant for urine and filth but are only for the remembrance of Allah, prayer, and the recitation of the Qur'an or Allah's Messenger said something like that. He (the narrator)

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[1]((Al-Bukhari: Book, Duty of 1/5 “Fifth” Chapter, What the Prophet “PBUH”, used to give those whose hearts are made to incline (to truth) H 3149 6/251, Muslim: Book, Az-Zakat “Almsgiving” / Chapter, Giving someone who asks obscene H 1057 2/730

said that he (the Holy Prophet) then gave orders to one of the people who brought a bucket of water and poured it over[1].

The Messenger, “PBUH”, did not outline prohibition of his noble Companions to rebuke or reprimand severely the Bedouin, but rather explained His purpose, by his saying ”PBUH”; (Don't interrupt him; leave him) that is, do not let him cut his urine, because) urine retention will harm, as the harm of the Bedouin shall be harmed than defiling the mosque after, upon occurrence, this was among of his mercy “PBUH” towards his Ummah and his good look towards them[2].

In another situation; Mother of the Believers 'A'isha, “MAPH”, said, "I was on a camel which was somewhat intractable and the Prophet, may Allah bless him and grant him peace, remarked,[3] 'You must be compassionate. Whenever there is compassion in something, it adorns it, and when it is removed from something it disgraces it."

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[1]((Ibn al-Athar said in Al-Nehaya “End”: It is said: Allah is companion to His worshipers, it has been drafted from kindness and compassion, for he is: the meaning of (The kindness means; soft and kind, which is contrary to violence. Al-Laith said; The Kindness: means the gentleness of the deed, and smooth of the deeds, Lexicon of Lisan Al-Arab, 10/118

[2]((Al-Bukhari: Book, Al-Adab “The Literature”. Chapter, The compassion is in the whole matter H 6025 -10/449K. Muslim: Book, Purification, Chapter, Necessity of washing the urine and any other impurities, (H284 - 10/236, and the wording is for him.

[3]((Tarh Al-Tathrib Fi Sharh Al-Takrib, by Al-Hafiz Al-Iraqi 2/138 - 139

3- Pardon and Tolerance:

The Almighty Allah in the Holy Quran says; Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard-hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust. “Al-Imran: 159”, if we have noticed through this verse, we will notice that all the imperative verbs, “pardon them” and “take counsel with them in the affair “ came in the meaning of the sympathy and patience[(1)].

One of the greatest situations that disclose his great mercy, “PBUH”, was his stance towards the people of Makkah, when he opened it, they, with no doubt, did eradication them and extermination their resources as a result of what they did towards him and his companions of harm and fighting, but what they expected from him “PBUH” happened and what they deserve?!

Abu Huraira said: Should I not tell you a tradition from your traditions, O ye assembly of the Ansar? He then gave an account of the Conquest of Mecca and said: The Messenger of Allah “PBUH” advanced until he reached Mecca. He deputed Zubair

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[1]((Narrated by Muslim: Book, Al-Adab / Chapter, Fadl Al-Rafiq, H 2594 – 4/2004, Al-Bukhari in Al-Adab Al-Mufrad / Chapter- Al-Refk “Compassion” H 475 – P.167, and the wording is for him

on his right flank and Khalid on the left, and he dispatched Abu Ubaida with the force that had no armor. They advanced to the interior of the valley. The Messenger of Allah “PBUH” was in the midst of a large contingent of fighters. He saw me and said: Abu Huraira. I said: I am here at your call, Messenger of Allah. He said: Let no one come to me except the Ansar, so call to me the Ansar (only). Abu Huraira continued: So they gathered around him. The Quraish also gathered their ruffians and their (lowly) followers and said: We send these forward. If they get anything, we shall be with them (to share it), and if misfortune befalls them, we shall pay (as compensation) whatever we are asked for. The Messenger of Allah “PBUH” said (to the Ansar): You see the ruffians and the (lowly) followers of the Quraish. And he indicated by (striking) one of his hands over the other that they should be killed and said: Meet me at as-Safa. Then we went on (and) if any one of us wanted that a certain person should be killed, he was killed, and none could offer any resistance. Abu Huraira continued: Then came to Abu Sufyan and said: Messenger of Allah, the blood of the Quraish has become very cheap. There will be no Quraish from this day on. Then he (the Holy Prophet) said: Who enters the house of Abu Sufyan, he will be safe. Some of the Ansar whispered among themselves: (After all), love for his city and tenderness towards his relations have overpowered him. Abu Huraira said: (At this moment) revelation came to the Prophet “PBUH” and when he was going to receive

the Revelation, we understood it, and when he was (actually) receiving it, none of us would dare raise his eyes to the Messenger of Allah “PBUH” until the revelation came to an end. When the revelation came to an end, the Messenger of Allah “PBUH” said: O ye Assembly of the Ansar! They said: Here we are at your disposal, Messenger of Allah. He said: You were saying that love for his city and tenderness towards his people have overpowered this man. They said: So it was. He said: No, never. I am a bondman of Allah and His Messenger. I migrated towards Allah and you. I will live with you and will die with you. So, they (the Ansar) turned towards him in tears and they were saying: By Allah, we said what we said because of our tenacious attachment to Allah and His Messenger. The Messenger of Allah “PBUH” said: Surely, Allah and His Messenger testify to your assertions and accept your apology. The narrator continued: People turned to the house of Abu Sufyan and people locked their doors. The Messenger of Allah “PBUH” proceeded until he approached the (Black) Stone. He kissed it and circumambulated the Ka'ba. He reached near an idol by the side of the Ka'ba which was worshipped by the people. The Messenger of Allah “PBUH” had a bow in his hand, and he was holding it from a corner. When he came near the idol, he began to pierce its eyes with the bow and (while doing so) was saying: Truth has been established and falsehood has perished. When he had finished the circumambulation, he came to Safa', ascended

it to a height from where he could see the Ka'ba, raised his hands (in prayer), and began to praise Allah, and prayed what he wanted to pray[1].

It will be noticed here that the Quraysh consecrated the Messenger, “PBUH”, by kinship and the relatives, as: (compassionate).

Aisha (May Allah be pleased with her) reported: Whenever the Prophet “PBUH” was given a choice between two matters, he would (always) choose the easier as long as it was not sinful to do so; but if it was sinful he was most strict in avoiding it. He never took revenge upon anybody for his own sake; but when Allah's Legal Bindings were outraged, he would take revenge for Allah's sake[2]. [Al- Bukhari and Muslim].

Second: The effect of mercy on his deeds and actions ”PBUH”:

He, “PBUH”, used to do any work, because of his motivation into compassion for his companions, he leaves the work, while he

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[1]((Al-Tahrir and Tawnier 3/267

[2]((It is narrated by Al-Nasa’i in Al-Kubra: Book, Al-Tafsir, Surat Al-Israa – the verse: (And say: The truth has come and the falsehood has vanished; surely falsehood is a vanishing (thing).); H 11298, 6/382, and look at: Sahih Muslim, H 1780

loves it, to avoid imposing or imitating him, thus it will be difficult for his Ummah “PBUH”, there are many examples of that, as follows:1- On the authority of Jabir bin Abdullah: The Messenger of Allah, may Allah bless him and grant him peace, went out to Makkah, in the year of the conquest, and fasted.[1]

1- Jabir said that Allah’s messenger went off to Mecca in Ramadan in the year of the Conquest, and he and the people fasted till he came to Kura' al-Ghamim.* He then called for a cup of water which he raised till the people looked at it, and then he drank. He was told afterward that some of the people had continued to fast, and said, “Those are the disobedient ones; those are the disobedient ones” [2].

2- And even greater than that, he used to shorten the prayer and to reduce if he heard crying of a baby in the mosque during his prayer “PBUH”; even though the prayer is the Solace/Consolation of his Eyes “PBUH”, as coming and attending of women and children Prayers in the mosque is not obligatory. Abu Qatadah Al-Harith bin Rib'i (May Allah be

[1]((Al-Bukhari: Book, Commandments, Chapter, Al-Taezer wa Al-Adab, H. 6853, 8/174, Muslim: book, Al-Fadael, “The Virtues”, His separating ”PBUH”, for the sins H 2327, 4/1813

[2]((Sahih Muslim: book, As-Siyam “fasting”, Permissibility of breaking the fast in the month of Ramadan for the traveler… H1114– 2/785, Al-Tirmidhi, Book, Abwab Al-Siyam, “Chapters of the Fasting” , Chapter , Chapter, What came about hate of the fasting during the Travel, H 710, 2/81, and the wording is for him

pleased with him) reported: Messenger of Allah "PBUH" said, "I stand up to lead the prayers (Salat) to prolong it. Then I hear the crying of an infant and I shorten the prayers (Salat) lest I should make it burdensome for his mother"[1].

3- Abu Huraira said that a Negress (or a youth) used to sweep the mosque. Allah's messenger missed her, and when he asked about her (or him), the people told him he had died. He asked why they had not informed him, and it appeared as if they had treated her (or him) as of little account. He asked the people to lead him to the grave, and when they did so he prayed over her, (The wording of this tradition causes some difficulty owing to the indefiniteness as to whether the person was a man or a woman. Sometimes the alternative is mentioned, as in the translation, but sometimes merely the masculine singular pronoun and at others, merely the feminine singular pronoun is used) and then said, "These graves are full of darkness for their occupants, but Allah will illuminate them for them because of my prayer over them" [2]. So asking of the prophet "PBUH" about this needy woman refers to his good commitment, generous morals and humility,

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[1]((Al-Bukhari: Book, The-Call, "Adhaan", Chapter, Who is shorten the prayer when, he listens boy cries, H 707 – 2/201

[2]((Al-Bukhari: Book, Al-Salat "Prayers', Chapter, Cleaning the mosques H 458, 1/552, Muslim, Book, Al-Ganaez, 'The-Funerals, Asalah Ala Al-Maqaber, "Praying at graves" H956 – 2/956 and the wording is for him.

his compassion, mercy, and alerting him to that a Muslim should not be despised, nor be humbled[3].

4- Abu Hurairah said: "I heard the Messenger of Allah “PBUH” say: 'By the One in Whose hand is my soul, were it not for the fact that there are some believing men who would not feel happy to stay behind (when I go out on a campaign) and I do not have the means to provide them with mounts (so that they can join me), I would not have stayed behind from any campaign or battle in the cause of Allah. By the One in Whose hand is my soul, I wish that I could be killed in the cause of Allah, then brought back to life, then be killed, then be brought back to life, then be killed then be brought back to life, then be killed.

As 'Aishah (May Allah be pleased with her) reported: Whenever the Prophet “PBUH” was given a choice between two matters, he would (always) choose the easier as long as it was not sinful to do so; but if it was sinful he was most strict in avoiding it. He never took revenge upon anybody for his own sake; but when Allah's Legal Bindings were outraged, he would take revenge for Allah's sake.

Third: The effect of mercy on the feelings and emotions of the Prophet, “PBUH”:

[3](Al-Mufhem, Al-Qurtobi – 2/618

The effect of the Prophet's mercy was not only restricted towards his morals and deeds ”PBUH”, but this innate into his depth and authenticity,

in his generous soul, the effect appeared in his psychological feelings and emotions, his condition became known before his deeds or his actions.

1- One of the daughters of the Osama bin Zaid (May Allah be pleased with them) narrated: The daughter of the Prophet “PBUH” sent for him as her child was dying, but the Prophet “PBUH” returned the messenger and sent her good wishes saying, "Whatever Allah takes away or gives, belongs to Him, and everything with Him has a limited fixed term (in this world), and so she should be patient and anticipate Allah's reward." She again sent for him adjuring him for the sake of Allah to come. The Messenger of Allah, accompanied by Saad bin 'Obada, Mu'adh bin Jabal, Ubayy bin Ka'b, Zaid bin Thabit and some other men went to see her. The child was lifted up to the Messenger of Allah while his breath was disturbed in his chest. On seeing that, the eyes of the Prophet “PBUH” streamed with tears. Saad said, "O Messenger of Allah! What is this?" He replied, "It is compassion which Allah has placed in the hearts of His slaves, Allah is Compassionate only to those among His slaves who are compassionate (to others)". Another version

says: Messenger of Allah “PBUH” said, "Allah shows compassion only to those among His slaves who are compassionate"[1]. [Al-Bukhari and Muslim].

His saying this: means that the tear refers to the mercy of the prophet “PBUH”, and tears of the eyes spill is an effect for the heart sadness, without an act of intentional, no pretending, no summons, no blame[2].

2- ‘Aisha, wife of the prophet (May peace be upon him), said: I never saw the Messenger of Allah “PBUH” laugh fully to such an extent that I could see his uvula. He would only smile, and when he saw clouds or wind, his face showed signs (of fear). I asked him: Messenger of Allah! When the people see the cloud, they rejoice, hoping that it may contain rain, and I notice that when you see it, (the signs of) abomination on your face. He replied: ‘Aisha! What gives me safety from the fact that it might contain punishment? People were punished by the wind.

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[1]((Al-Bukhari: Book, Al-jihad and the biography, Chapter, Tamani Al-Shahada, “Wishing the Martyrdom” H 2797 – 4/17, Muslim, Book, Al-Jihad/ Chapter, Fadhil Al-Jihad “The merit of jihad” and the wording is for him.

[2]((Al-Bukhari: Book, Manaqib, “The Virtues”, Chapter of Sefat Al-Nabi “The Attribute of the Prophet” “PBUH” H 3560 – 4/189, Muslim, Book, Al-Fadhil “The Merits”, Chapter, His separating ”PBUH”, for the sins “PBUH” H 2327 – 4/1813

When those people saw the punishment, they said: this is a cloud which would give us rain[3].

3- In a strange situation and contradictory feelings and emotions, the effects of the prophet's compassion was so clear in his deeds, words, and feelings, when the honor companions Jarir bin 'Abdullah (May Allah be pleased with him) reported: We were with Messenger of Allah "PBUH" shortly after dawn when there came to him some people clad in woolen rags, or covered with sleeveless blankets, and with swords hanging down from their necks. Most of them rather, all of them, belonged to the Mudar tribe. The face of the Prophet "PBUH" changed when he saw them starving. Then he went into his house and came out; then he commanded Bilal (May Allah be pleased with him) to proclaim Adhan (call to prayers). So he proclaimed Adhan and recited Iqamah and the Prophet "PBUH" led the Salat. Then he delivered a Khutbah saying, "O mankind! Be dutiful to your Rubb, Who created you from a single person (Adam), and from him (Adam) He created his wife (Eve), and from them both He created many men and women; and fear Allah through Whom you demand your (natural) rights, and do not sever the relations of kinship. Surely, Allah is Ever an All-Watcher over you." (4:1) He also recited the

[3]((saheh al Muslim; b zakat \ increase in charity 704 12- 1017.

verse which is at the beginning of The Women Chapter and the verse at the end of Surat Al-Hashr: "O you who believe! Fear Allah and keep your duty to Him. And let everyone look what he has sent forth for the tomorrow". (59:18). Thereafter, every man gave in charity Dinar, Dirham, clothes, measure-full of wheat and measure-full of dates till he said: "(Give in charity) be it half a date". Then a man of the Ansar came with a bag which was difficult for him to hold in his hand. Thereafter, the people came successively (with charity) till I saw two heaps of food and clothes. I noticed that the face of the Messenger of Allah “PBUH” was glowing like that of the bright moon or glittering gold. Then he “PBUH” said, "Whosoever introduces a good practice in Islam, there is for him its reward and the reward of those who act upon it after him without anything being diminished from their rewards. And whosoever introduces an evil practice in Islam, will shoulder its sin and the sins of all those who will act upon it, without diminishing in any way their burden"[(1)] if we want to figure out feature of the prophet’s mercy in this tradition it will take a lot but try to think: his case was which indicated to feature of his honorable face “PBUH” when he saw those people as well as his case when the Muslims answered his call towards those people.

[1]((Look at, Constitution of Ethics, Dr. Muhammad Abdullah Deraz, p. 600 – 601, in Simple Change

4- Nevertheless, the revival of his deep feelings, towards the people and the others,

Is not come out only in these regular and familiar situations, but rather his tender emotions directed towards the higher values, he concerns with the survival of the people, and the pains he felt when he noticed their delusion, thus he had a painful affection of himself. The Almighty Allah said: “Then maybe you will kill yourself with grief, sorrowing after them, if they do not believe in this announcement[1]... This is a reproach from the Almighty Allah to remind him to be apart from his people, whom he called them to be faith in Allah and to be innocent from the gods and partners, and he was merciful with them.

‘Abdullah bin ‘Abbas narrated, that the Messenger of Allah “PBUH” prayed for forgiveness for his nation one evening at ‘Arafat, and the response came:

“I have forgiven them, except for the wrongdoer, with whom I will settle the score in favor of the one whom he wronged.” He said: “O allah, if You will, then grant Paradise to the one who is wronged, and forgive the wrongdoer.” No response came (that evening). The next day at Muzdalifah he repeated the supplication and

[1]((Tafsir Imam Tabary, “Explanation of Holy Quran- Tabary” 15/151

received a response to what he asked for. He (the narrator) said: “The Messenger of Allah “PBUH” laughed,” or he said, “He smiled. Abu Bakr and ‘Umar said to him: ‘May my father and mother be ransomed for you, this is not a time when you usually laugh. What made you laugh, may Allah make your years filled with laughter?’ He said: ‘The enemy of Allah, Devil “Iblis”, when he came to know that Allah answered my prayer and forgiven my nation, took some dust and started to sprinkle it on his head, uttering cries of woe and doom, and what I saw of his anguish made me laugh.

It has been confirmed that his unhappiness is mercy and compassion – it was not because of harming them – so Ibn Abbas - may Allah be pleased him - said: Quraish said to the Prophet “PBUH” Quraish said to the Prophet, “PBUH”: Ask your Lord for us to make Al-Safa Mountain gold for us, then we will believe in you. He said: And you do? They said: Yes. He said; He supplicated the Almighty Allah; the Angel Gabriel came to him and said: Your Lord, the Glorified and Exalted, recites you; peace be upon you and He SWT says: if you wish, I will torment him, same of I do not torment any of the worlds, and if you wish I opened for them the

door of repentance and mercy. He said: Rather, But the door of repentance and mercy[1].

He chose them to be calm and slow down with the increase, despite fatigue and hardship for him, and he hoped Islam for them.

[1](Musnad Ahmed, H2166 – 1/242, Al-Mustadrak: Book- Tafsir Surat Al-Maeda H 3225 – 2/344K it has been corrected and agreed by Al-Zahabi

Fourth subject:

His love, “PBUH” for the mercy and the merciful people

Fourth Chapter: His love, “PBUH” for the mercy and the merciful people

Among of the evidence that the feature of mercy is an innate into the soul of the Messenger of Allah “PBUH”, as He likes this feature to be appeared clearly among them, as it was so clear through all of his words and deeds, as well as his love and praise for who had the same feature of mercy. This is clearly confirmed in the verses by the Almighty Allah “SWT” in his noble Quran: O you who believe! why should you say what you do not do, It is most hateful to Allah that you should profess what you do not practice.

The Messenger, “PBUH” ”His character was the Quran"[(1)]. Everything he praised, complimented, and called for, he adopted and practiced in prior. anything he “PBUH” deplored, He “PBUH” forbade, avoid and forsake[(2)].

So the Messenger, "PBUH", when he calls for mercy and inspiriting forward the mercy; He is the first to practice, I will refer to two manifestations of his love, “PBUH” with the mercy. The first is to encourage and inspiriting to mercy. The second: love of the people who perform and practice the mercy feature and praise for them.

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[1]((Sahih Muslim, Book, Salat Al-Musafrin, “Prayers of The Travelers”, Chapter, Game salat al-layl, ‘Gathering of the Night Prayings” H746 – 1/512 “The conduct of the Prophet “PBUH” was entirely according to the Qur'an”

[2]((Faydh Al-Kadir, Al-Manawi 5/170.

First: Inspiriting towards Mercy:

There are many texts about the inspiriting towards the mercy, in a variety of styles and ways, in a short way:

I will state the texts, which are considered as key principles in the chapter (inspiriting towards the mercy), including:

1- 'Iyad bin Himar “ABPH” reported: Messenger of Allah “PBUH” said, "The people of Jannah will be of three kinds: A just successful ruler, a man who shows mercy to his relatives, and a pious believer who has a large family and refrains from begging"[1].

2- The Messenger, “PBUH”, reminds the believers that: The acting with this feature is in the interest of all, as Narrated An-Nu`man bin Bashir: Allah's Messenger “PBUH” said, "You see the believers as regards their being merciful among themselves and showing love among themselves and being kind, resembling one body, so that, if any part of the body is not well then the whole body shares the sleeplessness (insomnia) and fever with it"[2].

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[1]((Sahih Muslim, Al-Jannah wa Sefat Naemaha wa Ahlaha, “Heaven, attribute of its bliss and its people, Chapter of the qualities by which in this world the people know the Paradise” H2865– 4/2197

[2]((Al-Bukhari, Book, Al-Adab, Chapter, Mercy of the people and the beasts, H 10611– 10/438, Sahih Muslim, Book, Righteousness and Connection, Chapter Trahum Al-Momeneen “Mercy of the Believers” H2586 – 4/2199

Imam Ibn Hibban - may Allah have mercy on him – has mentioned how the Prophet “PBUH” represented an excellent exemplar, that The believers must be as of him, in the compassionate and merciful[1].

3- Whosever wants to be among of the mercy and compassionate of the Almighty Allah “SWT” he must be Compassionate to those among His slaves,

Usama bin Zaid (May Allah be pleased with them) narrated: The Prophet “PBUH” said, "Allah shows compassion to those among His slaves who are compassionate"[2].

Abdullah bin 'Amr narrated that the Messenger of Allah “PBUH” said: "The merciful are shown mercy by Al-Rahman. Be merciful on the earth, and you will be shown mercy from Who is above the heavens. The womb is named after Al-Rahman, so whoever connects it, Allah connects him, and whoever severs it, Allah severs him"[3].

So he stated in the generalization form to include all types of creations, so he has mercy on the good, the evildoer, the speakers and the animals, the beasts, and the birds[4].

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[1]((Sahih Ibn Habban H 223 – 1/469

[2]((It has been Mentioned in p. 28

[3]((Abo-Dawod, Book, Al-Adab, 4943 – 4/440 Chapter,

[4]((Tohfat al-ahwazi, Al-Mubarkfori, transformed from Imam At-Taibi, 6/43

Second: His love and praise “PBUH” for who had and practice the mercy:

1- Abu Bakr Al-Siddiq, a friend of the Messenger of Allah, may Allah bless him and grant him peace, before the mission, and the dearest and closest of people to him

When the Muslims were persecuted, Abu Bakr set out for Ethiopia as an emigrant. When he reached a place called Bark-al-Ghimad, he met Ibn Ad-Daghna, the chief of the Qara tribe, who asked Abu Bakr, "Where are you going?" Abu Bakr said, "My people have turned me out of the country and I would like to tour the world and worship my Lord." Ibn Ad- Daghna said, "A man like you will not go out, nor will he be turned out as you help the poor earn their living, keep good relation with your Kith and kin, help the disabled (or the dependents), provide guests with food and shelter, and help people during their troubles. I am your protector. So, go back and worship your Lord at your home"[(1)].

What Ibn Ad- Daghna said in Abu-Bakr, is the same as what Khadija mothers of the faithful believers “Um-Al-Moumenin”, “MABH” said for the messenger of Allah “PBUH”[(2)] in addition to Souls are troops collected together and those who familiarized with each other (in the heaven

[1]((Sahih Al-Bukhari, Book, Manaqib Al-Ansar, Virtues of Al-Ansar”, Chapter, Immigration of the Prophet “PBUH” H 2905 – 7/230

[2]((It has been Mentioned in p. 19

from where these come) would have an affinity, with one another (in the world) and those amongst them who opposed each other (in the Heaven) would also be divergent (in the world)[1].

The Messenger “PBUH” praised him by his saying: The most merciful of my Ummah towards my Ummah is Abu Bakr[2].

2- Abu Huraira reported that Allah's Messenger “PBUH” gave a proposal of marriage to Umm Hani, the daughter of Abu Talib, whereupon she said: Allah's Messenger, I am of advanced age with a (large) family[3].

Thereupon Allah's Messenger “PBUH” said: “The best of the women who ride on camels are the good women of Quraish, for they are the most affectionate to small children and the most careful of what belongs to their husbands”[4].

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[1]((Sahih Muslim, Book, Al-Ber Wa As-selah, Chapter, Souls are troops collected together H 2638 – 4/2031

[2]((Jami` at-Tirmidhi, Book, Manaqib Moath Ibn Gabal, “Virtues Moath Ibn Gabal” H 3971, 5/165, He said, Hasan Sahih, Ibn Majah: Introduction; Chapter, “ Fadael of Khabab, “Virtues of Khabab” H 154

[3]((In Narration of Ibn Saad, At-Tabaqat 8/151, However, I am a young woman, and I hate they to hurt you, it will be understood from the first text: that she was scared not to do well towards her kids.

[4]((Muslim, Book, Fadael As-Sahaba “Virtues of the Companions” Chapter Among of Quraish’s women Virtues H 2527, 4/1958

3- On the authority of Abu Musa, Narrated Abu Musa: The Prophet “PBUH” said, "When the people of Ash`ari tribe ran short of food during the holy battles, or the food of their families in Medina ran short, they would collect all their remaining food in one sheet and then distribute it among themselves equally by measuring it with a bowl. So, these people are from me, and I am from them"[1].

4- Narrated Sahl bin Saad: The Prophet “PBUH” said, "I and the person who looks after an orphan and provides for him, will be in Paradise like this," putting his index and middle fingers together.

5- Al-Bukhari, Book, Adab al-Mufrad, preference of who support and help an orphan, H 6005 – 10/436, hadith sahal Bin Saad

That is why it is good for the qualifiers, the small throw, so great deficiency in the sharia[2].

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[1]((Al-Bukhari, Book, Participation, Chapter As-Sherkah fi at-Tea’am wa An-Nahd wa Al-Erdh, H 2486 – 5/128, Muslim, Book, Fadael As-Sahaba “Virtues of the Companions” Chapter Among of Al-Ashariah Virtues H 2500, 4/1944

[2]((Faydh Al-Kadir, Al-Manawi 3/49

Fifth subject:

The Impact of his Mercy, “PBUH”, on the others

Fifth Chapter: The Impact of his mercy, “PBUH”, on the others

Whatever came out of the heart touches the heart[1]. This wised proverb substitutes for exceeding in a statement, the strength of the impact of the matter when it is belongs to nature and a character without pretending or allegation.

Because of the mercy feature has feel-in the heart of the Prophet “PBUH”; His influence on the others became so strong and the highest peak. One of the greatest influence was their deep feeling and love of the Prophet, “PBUH”, their gathering and meeting him, and their obedience to him under the Almighty Allah said: “So (O Prophet!) it is owing to the great mercy of Allah that you are gentle towards them. Had you been harsh, hard-hearted, they would have certainly dispersed from around you; hence pardon them and ask protection for them, and consult them in matters (of administration), and when you are determined (after due consultation), put your trust in Allah. Verily, Allah loves those who put their trust in Him.

There are many and varied examples of his mercy influence “PBUH” and its impact in the books of the Prophet’s Sayings and traditions “Sunnah”, and the secret of the honorable Companions - may Allah be pleased them-:

I will be present a few examples relating an example of his influence ”PBUH”, which is: the dealing with the mercy feature and its spreading:

Such as:

1- The response and the positive interaction with the prophet’s mercy:

Abu Masoud al-Badri reported: I was beating my slave with a whip when I heard a voice behind me: Understand, Abu Masoud; but I did not

[1]((Look at Heliat Al-Awlia, by Abi Naem, 2/351, and Gamea Bayan Al-Elm wa Fadleh, by Ibn Abdulbar 2/8

recognize the voice due to intense anger. He (Abu Masoud) reported: As he came near me (I found) that he was the Messenger of Allah “PBUH” and he was saying: Bear in mind, Abu Masoud; bear in mind. Abu Masoud. He (Aba Masad) said: threw the whip from my hand. Thereupon he (the Holy Prophet) said: Bear in mind, Abu Masoud; verily Allah has more dominance upon you than you have upon your slave.

I (then) said: I would never beat my servant in the future. I said: "He is free for the sake of Allah.

"He “PBUH” said, "If you had not done this, you would have been signed by the Fire" .

This is what the Messenger, “PBUH”, would have instructed him to do when he said: If you did not ("If you had not done this, you would have been signed by the fire.”)[1].

The Prophet, “PBUH”, asked Abu -Haytham: "Do you have a servant?" "No," he replied. He said, "Come to us when we get some captives." The Prophet, “PBUH”, was brought only two captives. Abu -Haytham came to him and the Prophet, may Allah bless him and grant him peace, said, "Choose between them." "Choose for me, Messenger of Allah," he replied. The Prophet, “PBUH”, said, "The person who is consulted is in a position of trust. Take this one. I have seen him pray. Treat him well." Abu -Haytham's wife said, "You will not live up to the words of the Prophet, “PBUH”, about him until you set him free." "He is free," he stated[2]. The Prophet, “PBUH”, said, "Allah did not send a Prophet or Calipha but that he has two

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[1]((Sahih Muslim, Book, Al-Eman, Chapter, Suhbat Al-Mamelik...H1659 – 3/1280

[2]((In Narration of Al-Tahawi in Explanation of Mushkel Al-Athar H 472 – 1/409, Abu Al-Haitham went, when he arrived at his family, he said, The Prophet “PBUH” has recommended me of good for you, so you are free for the sake of Allah

confidants: a confidant who commands him to do what is correct and forbids what is bad, and a confidant who will not fall short in corrupting you. Anyone who is protected from the evil confidant has been protected"[1].

He was convinced of his words – “PBUH” - and released him, either because he was scared that he would acknowledge Abu Al-Haytham regarding the application of the will, and either because it is an opinion of the state of the mine - in his religion or body – what So it is from him that the favor that he deserves is manumission, especially since Abu Al-Haytham requested from The Prophet “PBUH”, to choose for him, and the Prophet “PBUH”, did not deny him what he did.

2- In applying the meanings of the mercy instructed by the Prophet, “PBUH”:

Muawiya ibn Suwaid said, "I slapped a slave “Mawla” of mine and he fled. Then my father called me and said, 'I will tell you a story. We, the sons of Suwaid, were seven, and we had one servant. Then one of us slapped her and that was mentioned to the Messenger of Allah, may Allah bless him and grant him peace. He said, 'Order them to set her free.' The Prophet, may Allah bless him and grant him peace, was told. 'She is the only servant they have.' He said, 'Then let them hire her and when they no longer need her, let her go on her way'[2].

3- In following of the mercy example of the Messenger, “PBUH”, and companionship, Narrated Al-Azraq bin Qais: We were in the city of Al-Ahwaz on the bank of a river which had dried up. Then Abu Barza Al-Salami came riding a horse and he started praying and let his horse loose.

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[1](Jami` at-Tirmidhi, Book, Al-Zuhd, Life of the Prophet companions “PBUH” H 2396 – 4/583, and said: Hasan Sahih Gharib.

[2](Sahih Muslim, Book, Al-Eman, Chapter, Suhbat Al-Mamelik (1658-3/1279).

The horse ran away, so Abu Barza interrupted his prayer and went after the horse till he caught it and brought it, and then he offered his prayer. There was a man amongst us who was (from the Khawari) having a different opinion. He came saying. "Look at this old man! He left his prayer because of a horse." On that Abu Barza came to us and said, "Since the time I left Allah's Messenger “PBUH”, nobody has admonished me; My house is very far from this place, and if I had carried on praying and left my horse, I could not have reached my house till night." Then Abu Barza mentioned that he had been in the company of the Prophet and that he had seen his leniency[1].

- Narrated Abdullah: "The Messenger of Allah “PBUH” used to take care of us by preaching during the days fearing that we may get bored"[2].An example of that, the view of Abdullah bin Masoud, which was described by Hibbat bin Juwain al-Arni for Ali bin Abi Talib - may Allah be pleased him - he said:) We were sitting with Ali, we mentioned Some of Abdullah's saying, appreciation of the companions for him, when they said O, Commander of the Believers “Amir Al – Moumenin”; We haven't seen anyone better in character, not most appropriate, nor most pious, nor best sitting than Ibn Masoud[3].

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[1]((Al-Bukhari, Book, Adab al-Mufrad, saying of the Prophet “PBUH”, H 6127 -10/525

[2]((Al-Bukhari, Book, Al-Elm, Chapter, The Prophet, “PBUH”, did not keep on continuity preaching and knowledge them, so that they would not be alienated, Chapter, who made days for who asking the knowledge H68, 70 – 1/162K Muslim, Features of the hypocrites, Chapter, moderation in advice h2821 – 4/217, sustain in advising us, keen on advise us with the care of our times’ activity

[3]((Musanaf Abi Shaiba 7/225 – No. 17

Uday bin Hatim went out to his people’s assembly, the prayers were called for and established, their imam went as a head “Imam” for them, and he stayed for a long time when he finished and went, Uday said: Whoever among of you has become a Head “Imam”, he should complete kneeling and prostrating. Because he has behind him the young and the Oldman, the sick, the wayfarer and the needy. So when the prayer of the time has come, Uday went ahead and completed kneeling and prostrating, and did not belong nor short, the when he finished: (as same of this we prayed behind the Prophet “PBUH”)[1].

Mu'awiyah bin Al-Hakam Al-Sulami (May Allah be pleased with him) reported:

While I was in Salat with Messenger of Allah “PBUH”, a man in the congregation sneezed and I responded with: 'Yarhamuk - Allah (Allah have mercy on you).' The people stared at me with disapproving looks. So I said: "May my mother loses me. Why are you staring at me?" Thereupon, they began to strike their thighs with their hands. When I saw them urging me to remain silent, I became angry but restrained myself.

When Messenger of Allah “PBUH” concluded his Salat. I have never before seen an instructor who gave better instruction than he, may my father and mother be sacrificed for him. He neither remonstrated me, nor beat me, nor abused me. He simply said,

or he said words to that effect." I said: "O Allah's Messenger, I have but recently accepted Islam, and Allah has favored us with Islam. There are still some people among us who go to consult soothsayers." He said, "Do not consult them." Then I said: "There are some of us who are guided by

[1]((Al-Mujam Al-Kabir, Tabrani, H 222 – 17/93

omens." He said, "These things which come to their minds. They should not be influenced by them."[1]

The companionship of the Prophet and his character “PBUH”, affected Muawiya bin Al-Hakam - as he mentioned above - in his dealing with the others, one occasion, he got angry with his a slave woman, he hit her, and he felt then that this was the same of what he learned from the Messenger “PBUH”. He went quickly to the prophet to consult him in his situation.

"I said: 'O Messenger of Allah “PBUH”, I went out to a flock of sheep of mine that was tended by a slave woman of mine beside Uhud and Al-Jawwaniyyah, and I found that the wolf had taken one of the sheep. I am a man from the sons of Adam and I get upset as they get upset. So I slapped her. Then I came to the Messenger of Allah “PBUH” and told him what happened. He regarded that as a serious action on my part. I said: 'O Messenger of Allah “PBUH”, should I set her free?'

He said: 'Call her.', then she came.

The Messenger of Allah “PBUH” said to her: 'Where is Allah (SWT), the Mighty and Sublime?'

She said: 'Above the heavens.' He said: 'And who am I?'

She said: 'The Messenger of Allah “PBUH”.'

He said: 'She is a believer, set her free.[2]

- Abi Ishaq Al-Subai narrated, Jarir Ibn Abdullah was in Armenia, He said they have been affected by famine or sever hunger, Jarir has written to Muawiea, I have heard the prophet says hadith has been narrated on the

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[1]((Sahih Muslim, H, Al- Masaged wa Mawadea Al-Salat, “The Mosques and the Places of the Prayers” H 537 – 1/381

[2]((Sahih Muslim, same of the Above

authority of Jarir ibn. 'Abdullah through different chains of transmitters and the words are: "That the Messenger of Allah “PBUH” said: He who shows no mercy to the people, Allah, the Exalted and Glorious, does not show mercy to him." He said: He asked him to come, he to him, he said: You heard this surely, from the Messenger of Allah, “PBUH”. He said: Yes! He said: So he provided him with the required stuff and dispatched him with stuff[1].

- These examples and evidence present little of the achievement that has been achieved by the Messenger “PBUH”, through his deeds and words in spreading and deepening the feature of the mercy

in the honorable Companions community -may Allah be pleased them- and the success that the Almighty Allah, SWT, said: told in Al- Fath:

"Muhammad is the Messenger of Allah, and those who are with him are (also) firm and strict against the disbelievers (to accept their influence), but soft-hearted and compassionate towards one another. (Reader!) you will find them kneeling and prostrating themselves (in Prayer). They seek grace from Allah and His good pleasure. Their distinctive indication is (apparent) on their faces from the luminous traces of (their) prostration. Such is the description (of these attributes of theirs) in the Torah, and their description in the Evangel is that they (will be) like a seed-produce that sends forth its sprout, then makes it strong. It then becomes stout and stands firm on its stem giving delight to the sowers; (Allah will in a similar way raise the believers from strength to strength) with the result that He may make the disbelievers suffer an impotent rage because of them. Allah

[1]((Musnad Ahmed, H19194 – 4/361, the meaning that, He “PBUH” Instructed them to go back to their homes, and provided them with the stuff

has promised His protection and a great reward to those who believe and do deeds of righteousness".

Conclusion

Praise be to Allah, Lord of the worlds, who made us among of this nation that is covered by His mercy, and made for us safe with a Prophet “PBUH”.

.After this shorten, interesting view, about some of the prophet’s conditions and deeds “PBUH” I present at the end of this research the most prominent findings and recommendations, which are as follows:

1- The Messenger “PBUH” has been inherited with mercy into him, and it is his creation and his character, as it has been mentioned in the Holy Quran and his commitment to it. This has appeared in his behavior and its effect on the others.

2- The Almighty Allah praised the mercy of the Messenger, “PBUH”, and declared its effect. So declare this mercy, disclose and talk about it is so important, whatever for Muslims - to imitate the messenger and love him – at the same time for the unbelievers … as a call and to be secured (against the punishment).

3- The topic of the prophet’s mercy “PBUH”, deserves attention and highlighting. It has a relation with the Biography and defending the Messenger, “PBUH”, and calling for the mercy feature and love of the honorable companions - may Allah please them.

4- The renewal in the presentation of the Prophet’s Biography and its details; By introducing the personality of the Messenger “PBUH” and his morals and deeds; Highlighting aspects of distinction, greatness, and their effects. Without the restriction on historical narration only,

to support and enhance the love of the prophet “PBUH”; and the motivation for the imitation of the prophet.

5- Being merciful is one of the most powerful means of influence by others. As the scholars “people of knowledge” and advocacy, should at first to follow and imitate the example of the Messenger “PBUH”, to work and deal in mercy.

Thanks and praises to the Almighty Allah, for His grace, and righteousness.

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